



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

BOOK NOTICES.

Social History of the Races of Mankind. Third Division: Aoneo-Maranonians. By A. Featherman. London, Trübner & Co., 1889, 8vo., pp. xxiii—480.

This is the latest general treatise on the North American Indians, and in some respects the most pretentious one yet published. The surprising title is composed from a flimsy theory and a euphemized myth. The theory is that all the tribes of the two western continents came from the valley of the Amazon, one of the names of one part of that river being literated as Maranon. The myth, never known in any shape but to a few tribes, is applied to the northern continent by modernization in significance and by violent euphonic changes in expression. So we are requested to use Maranon for all the aborigines of America, and Aoneo for their northern grand division. This is a step beyond Schoolcraft, though in the same direction of imaginary connection and of the manufacture of names by piecing together fragments of words selected from unrelated languages. But Schoolcraft, instead of baptizing the race of the "whole boundless continent," limited himself to the invention of grand-divisional names for the tribes of North America. He called those of the eastern coast, Algie; those west of the Mississippi, Abanic, and the intermediate, Ostic. This was all very pretty; but the coinages of names without recognized etymology and without true definition or substantial authority did not succeed, and perhaps not a dozen persons in the world now recall Schoolcraft's well-intended effort. Dr. Featherman's still more ambitious essay may share the same fate unless it shall be remembered through the ridicule that it occasions.

That author investigated the anthropology of America by spending many months in the Library of Congress at Washington, during which time he read and excerpted much matter from the immense mass of useless "Americana." The absurd title of the book is a sample of its entire contents. It contains no real philosophy or study, but presents a melancholy lesson, showing the result where an honest and industrious but rather dull man writes on a subject about which he is wholly ignorant. Whatever he saw on library shelves, in

print or in manuscript, was of equal value, and he mixed all together. *quod lib.* Bancroft, in his "Native Races of the Pacific Coast," did nearly as badly, but with the difference that he gave bibliographic reference to volume and page. If he said of the tribe, e. g. X, that the people were dark, of low stature, cruel, and of small number, and in the same paragraph said of the same tribe that the people were light in color, tall, gentle, and numerous, he at least gave the authorities with precision, so that the reader might have some means of choice. But Dr. Featherman does not give this option. He copies indiscriminately the utterly futile and accidental impressions of voyagers or essayists. Many travelers' tales, intended to be true, are colored by the weather or by digestion, by the accidents of march and by the personal character of men and women with whom there happened to be contact. Therefore the accounts about the same peoples at the same time are often diametrically opposite. The anthropologic surface only is skimmed without study of its depths. Our author, however, selects all the skimmings that chance to please his taste and mixes the result in a farrago without authenticating any of its ingredients by any specific label.

Dr. Featherman was unfortunate in ending his researches before the appearance of the later and more scientific publications on his subject. He stopped his studies and went home across the Atlantic to write. During the last two years, however, he must have informed himself, to some extent at least, in respect to the latest aspects of the topics treated, as he has added a number of foot-notes to his text, and has also injected matter into his preface, which is in Roman pagination and of course was last written, in which ideas appear that are not in accord with the general contents. It is a pity that he had not revised his whole work instead of continuing to reproduce the antiquated authorities with occasional qualifications. Those authorities are, however, not useless in proper hands. But trained students must weigh them and interpret their meaning, which our explorer of the Library of Congress was not able to do.

The author shows no understanding of the only possible classification of the American tribes, viz., that by linguistic stocks and their dialects, and has no knowledge of the priscan habitat and subsequent migrations of those tribes. He took names of tribes in all kinds of shapes, French and Dutch and English, and misprinted forms of mistaken aboriginal sounds, and mixed them together without scientific or logical method, so that the several divisions of a

stock, known to every student as such, appear under some alias, separated by pages and chapters from their congeners, who also appear under an alias. Substantially the same remarks about marriage, mortuary rites—in fact, the whole catalogue of customs—are repeated over and over without discrimination, or are changed without reason. The salt and pepper and the oil and the mustard are cast into the attempted salad but are not amalgamated, and there is no good egg in the dressing. No new or useful idea can be gleaned from these five hundred pages, but on the contrary there are many more reproduced or original errors than pages. This would be of more serious consequence if the general arrangement and presentation of the volume were not so repulsive and the cost so considerable as to insure that its readers will be few and their indoctrination slight.

The North American Indians are in themselves of little historical importance, but the study of their customs and religions is of the greatest importance in illustrating the stages and phases by which mankind has advanced toward and into civilization. All concerning them should, therefore, be stated with elaborate care as a basis for the most useful chapter that can now be written in the general theme of the author's series of volumes, viz., the Social History of the Races of Mankind. But as presented in the present volume the Aoneo-Maranonians, who by any other name would smell as sweet, have never existed. The study of the Flying Islanders of Peter Wilkins would be a work of as great scientific value as that before us. Indeed, the story of Wilkins would be of greater use, because imagination that succeeds in verisimilitude is nearly as good as facts; but Dr. Featherman appears to possess neither accuracy nor imagination.

GARRICK MALLERY.

Die Forschungsreise S. M. S. "Gazelle" in den Jahren 1874 bis 1876 unter Kommando des Kapitäns zur See Freiherrn von Schleinitz, herausgegeben von dem Hydrographischen Amt des Reichs-Marine-Amtes. I. Theil. Der Reisebericht. Mit 58 Tafeln. Berlin, 1889.

The German exploring expedition in the ship *Gazelle*, which went to Kerguelen Island to observe the transit of Venus in 1874, crossed, during its voyage of nearly two years, more than 100 degrees of latitude, accomplished the circumnavigation of the globe,